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Medieval Andhra History

Madopallam or Madhavaipalem
and its oversea connections

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Introduction: The European overseas trade and commercial wars have many colonial exploitations, compromises and settlements. The maritime, martial and marital negotiations overshadowed theological, economic and social excesses also. Such conflicts reflected in their dealings on the coastal regions of India implicitly and explicitly on the Western-Malabar and Eastern-Coromandel coastal ports, port-cities, piers, dockyards and shipbuilding centres. They occupied the existed areas with hook or crook and could master strategically slowly defeating the Moghuls and controlling the Indian powers. With "bottle or battle" or "whore or war" strategy, they could win over them. Here, the British documents are relied upon, as their diaries and transactions are available for the material period from 17th to 20th centuries¹. The details are cross-checked with the available local literature in the context. Indian researchers have to read them carefully to understand the medieval and colonial English, the words and expressions used in the context, e.g. factor, sloop, booke etc. Thus, here, Madapollum could be the place, cotton cloth manufactured there, boat, ship built and so on.

Indian cloths famous since ages: India had been popular among the ancient civilizations for many important goods, particularly, fabrics, cloths and textiles, of course, besides other products. That the Egyptian mummies were covered with the Indian cloths² proves the antiquity of the Indian manufacture of such material. Indus Valley evidences have also been there for the manufacture of fabrics and textiles. During the medieval period till the power looms were invented, the Indian cloths were famous in the European countries. The cloths were typically named after the city-port through which they were exported and manufactured also:

▲ Kozhikode -> Chaliyan -> Calico³ (a heavy plain-woven textile made from unbleached, and often not fully processed, cotton)

Madras⁴ -> Kerchief, handkerchief (is a lightweight cotton fabric with typically patterned texture and tartan design)

Machilipatnam -> Maisolos -> Masalia -> Muslin (a very fine, light plain weave cotton fabric)

Jagannath -> Jaconet (fine cotton cloth with a glazed finish)

Madapollam⁵ -> Madapolan (a soft cotton fabric manufactured from fine yarns with a dense pick laid out in linen weave)

These names become more than brand names and figures in the lexicons and dictionaries. Here, how Madapollam has become famous in many aspects is studied.

The Europeans changing their textiles from wool to cotton:

Cotton, textile and textile engineering experts, historians and researchers know well that the manufacture of yarn, dyeing, weaving, designing, printing, converting such cloth into textiles and related production and manufacturing processes started in India⁶. The Europeans were wearing wool till they started wearing cotton. Such transformation could take place only, when they came to know about Indian cloth, and textile technology. Started with 16th century, they decided to establish factories at India to reduce the cost and import their manufactured goods. The European East India Companies - the Dutch, Danish, Portuguese, French, and English started importing cotton cloths from India. Indian cotton cloth quickly became fashionable, and started to become a major import, and thus, a strong competitor to domestic

linen and wool. The local businessmen and others tried to get it banned in European countries⁷. However, people found that the Indian cloths were sweat-absorbing, easily washable, comfortable and free from dirt. Moreover, Indian cloth were available in many colours and shades, of different yarn and thickness and varieties of designs and patterns printed on them..

Madapollam – a well-known Indian brand, but, promoted by westerners: Madapollam has been a very popular fabric, cotton cloth and dress material since 17th century and it was advertised in the European and American newspapers very often. Even in New Zealand daily, such advertisement appeared. Still, it is used as such in 21st century as brand and brand name on casuals, T-shirts, caps etc. Though, Indians might have forgotten the cloth and name, the tariff of Indian Central Excise, Customs, and GST consciously records it as cloth under its classification of cotton, cotton yarn, cloth and dress material. In other words, such quality fabrics, cloth and textiles are internationally recognized, popular and traded.

Madapollam—

1. originally a bleached cotton fabric of East India, stout and plain woven, and occasionally printed;
2. plain woven, sized cotton fabric, heavier than chiffon; used for embroidery foundation in German, Swiss and Austrian factories, and also for shirts;
3. various fine bleached cotton muslins in Servia.

Madapollam Finish⁸ – A dull mangle finish, used by English finishers for filled cotton goods. Its characteristics are a dull luster, and a full mellow sooft feel. It is generally applied to goods for

foreign markets, on cloths that in market are intermediate between printers and shirtings. It is also called Madrapollam or Madapolamb.

Location of Madapollam (మాధవాయపాలెం): Madapollam or Madapallam (English), Madapolan (Spanish), Mettapollam, Madhavayapalem, Madhavaipalem (N 16° 26' 25" and E 81° 42' 51") is located in the East Godavari District, Andhra Pradesh, six miles (9.6 km) from the sea and north of Narasapuram (16°26' N and 81° 41' E), south of Palakollu⁹ (16.53°N 81.73°E) and has been one of the earliest celebrated places connected with religious festivals and with cotton fabrics during the colonial period. It was mentioned in the European documents with different names – Mudpoint, Tondavoodoo Point or Madapollam point¹⁰. It was associated with shipbuilding yard and a centre of manufacturing very high quality cotton cloths and textiles. Even today, Narasapur Ferry (Madhavayapalem Ferry) is available between Sakhinetipalli (East Godavari) and Narasapur (West Godavari), and the Madhavayapalem Ferry comes under the control of Mandal Parishad, Narasapur. Thus, the traditional boatbuilding continues with the local people, of course mixing the modern technology.



Godavari-Krishna Delta- Religious significance: Godavari delta as been the traditional Seven Rivers confluence (Godavari, Gautami, Vriddha, Vasishta, Vainateyam, Kausika, and Nilameru). As the deltas always create triangles, they are figuratively called as "kona," just like every island or sand dune formed between the river branches at delta was called as "Lanka" raised land, like island. Inscriptions mention as "Kona mandala." Several islands of a permanent character stand in various parts of the Godavari, but the river constantly forms new temporary islands and modifies old ones. Islands liable to these changes are called Lankas. Konaseema is a group of islands between the tributaries of the Godavari River and Bay of Bengal in the Konaseema District of Andhra Pradesh. The Godavari delta is surrounded by the tributaries of Vruddha Godavari, Vasishta Godavari, Gautami and Nilarevu. After crossing the city of Rajahmundry, the Godavari River bifurcates into two distributaries, the Vruddha Gautami (Gautami Godavari) and the Vasishta Godavari, which then further splits into the Gautami and the Nilarevu. Similarly, the Vasishta splits into two branches, the Vasishta and the Vainateya. These branches form a delta 170 km (105 mi) long along the coast of the Bay of Bengal. This delta makes up the Konaseema region¹¹. These areas have been fertile for cultivation and also for religious, cultural social and economic activities, as there have been many temples situated. The Pancharama temples have been popular as listed below with details:

Arama name	Siva's name	Consort name	Installer's name	Location	District
Amararama	Amaralingeswara Swamy	Bala Chamundika Ammavaru	Indra	Amaravati	Guntur
Draksharama	Bhimeswara Swamy	Manikyamba Ammavaru	Surya	Draksharama	East Godavari
Somarama	Someswara Swamy	Sri Rajarajeswari Ammavaru	Chandra	Bhimavaram	West Godavari
Kabeerarama	Kabeera Ramalingeswara Swamy	Parvati Ammavaru	Vishnu	Palakollu	West Godavari
Kumararama	Kumara Bhimeswara Swamy	Bala Tripurasundari Ammavaru	Kumaraaswamy	Samalkota	East Godavari

These temples have been situated near to the above trading centres and hence have impact on the activities of the people.

Maritime and astronomical significant places: In and around Madapollam, there have many sacred places for pilgrimage, where people gathered in lakhs on some auspicious occasions. The seasonal winds, rainfall, rough weather, cyclones and other climatic conditions also connect with the activities of the people of the area. The Pilgrimage of Seven Confluences, “Sapta sagara yatra” was celebrated where the confluence of the seven sacred rivers. The pilgrimage for this starts at Chollangi, near the most eastern and ends at Antarvedi near the western branch of the river¹². In every lunar month, whenever, a pakhsha – Amavayaya or Purnami, zodiac sign and Asterism conjunction falls, that day is remembered as a day of celebration of the devotees, but, an important day for the mariners to start sail, return to their place; load and unload from the ships, goods import and export goods; etc. Madapallam had been at the centre of the Godavari-Krishna delta and as well as the other important places like Palakollu, Motapalli, Narsapur, Injaram, Bendamurlanka, Antarvedi, Masulipatnam, Versaheroon, Polavaram, Samalkota, Kakinada etc., and all are connected with the European factories an maritime trade.



Madapollam cloth became brand: Madapollam was a soft cotton fabric manufactured from fine yarns with a dense pick laid out

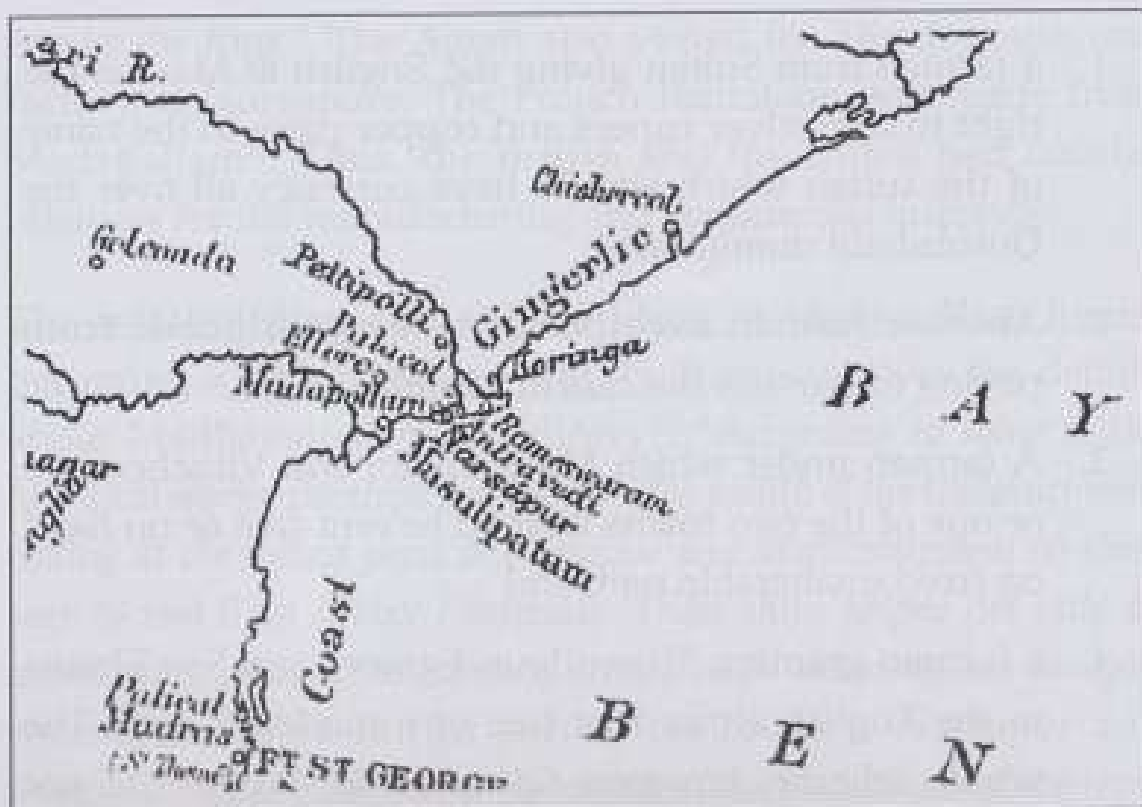
in linen weave. Madapollam is used as an embroidery and handkerchief fabric and as a base for fabric printing. The equal warp and weft mean that the tensile strength and shrinkage is the same in any two directions at right angles and that the fabric absorbs liquids such as ink, paint and aircraft dope equally along its X and Y axes. It was used as the covering for the de Havilland Mosquito a pioneer of wooden monocoque airframe construction in military aircraft, as well as in other aircraft, where it was tautened and stiffened with aircraft dope. The cloth thus gets name from the eponymous village near Narsapur, West Godavari, Andhra Pradesh, India, where the East India Company had a cloth factory. A factory at Madapollam is first mentioned in the British records in 1676. Madapollam was a weaving and dyeing village where cotton goods known as Madapollams were made, as has already been mentioned. It was situated at the delta of the Godavary River on India's east coast, not far from the Company's important settlement at Masulipatam. During the colonial period, the cloth and textiles of Madapollam had become so famous and demand among the European countries that they are and still known as "Madapollam" i.e. as an accepted brand. The British took much efforts to possess Madapollam considering its strategic location, as could be noted from the transactions of the Company. In their documents, they were characteristically mentioned as follows:

- | | |
|-------------------|--------------|
| • Ramaulus cotton | • Betteeelas |
| • Sallampores | • Dungarees |
| • Percallaes | • Nillas |
| • Gingham | • Hummums |
| • Izaarees | • Mullmulls |

Madapollum was part of Machilipatnam and then raising strategically: For the English, initially Madapollam was subordinate to Masulipatnam, but, later it became independent, because of the cloth. Edward Winter, the chief of Machilipatnam was living here in his house built in 1662. Realizing the commercial potential of Madapollum, Nicholas Buckridge was sent by the company in 1662 to verify the facts and he reported back that separate factory could be established there exploiting available infrastructure. Richard Mohun informed that cloth produced in and around Madapollum was 20% cheaper than that of Machilipatnam. In 1673, Fryer recommended that Madapollum could fetch more profits, if the company could muster help from the Dutch and engage themselves in shipbuilding also. However, in 1676, Richard Mohun was involved in the financial irregularities and his house was seized by the company. On 09-04-1679, Streynsham Master, Madras Agent visited Madapollum to inspect and appraise the position.

"The Agent started at four PM., on the 7th of April, (1678) for Madapollam,..... arrived at Madapollam on the 9th. In the evening viewed the warehouses, gardens, and yards, which are all well situated upon the side of the great river which goes into the sea about five miles from the factory The towns, Madapollam and Narsapore, are joined together."

Madapollam also referred to a boat or ship: Madapollam had been used to refer to a boat or ship, as could be noted from the Colonial documents. The Madapollam is a boat or ship, while Madapollam could be the place or the fabric. The word, "Sloop" has also been used. A sloop is a sailboat with a single mast typically having only one headsail in front of the mast and one mainsail aft of the mast. Thus, it is evident that Madapollam had been so famous with the maritime activities.



The Mohammedan and European commercial agreements: It appears that the Mohammedans and the European Companies had maritime compromise, commercial agreement and business understanding, as they had to cross over seas and oceans taking goods, services with men and ships. Taking Madapollam, there have been clear cut trade-nexus among them exploiting the local people for their profiteering. The documents at the National Archives, London prove the fact¹³. The "Love-hate" relationship¹⁴ among them also cannot be interpreted, as their vested interests were varied and settled with the pacts made in Europe and elsewhere. An Indian researcher has to tread his path carefully to present facts, with the prevailing conditions in India. In any case, it is evident that the official documents rarely care about the Indian manufacturers, producers and workers who had been responsible for activities of weaving, producing cloths, shipbuilding and of course exporting.

When Sultan along with his prime minister Madanna visited in 1676, he directed the chief factor at Madapollam and secured¹⁵ –

1. a farman from Sultan giving the English at Madras the right to coin silver rupees and copper paise in the name of the sultan which should have currency all over the Qutubshahi dominions.
2. Another farman exempting the English goods from paying toll as was the case at Masulipatnam.
3. A farman under which Madapollam and Viracheronne or one of the two towns were to be rent-free or on fixed on fixed unalterable rent, and
4. a farman granting Tiruvollyur, Egmore and San Thome to the English either rent-free or a moderate rent. The whole scheme, however failed as the Sultan did not proceed 47 to Masulipatnam

However, when there were hostilities between the English and Mughal in Bengal in 1689, all English trade was prohibited in Mughal dominions and the English factories at Vishakhapatam, Masulipatam and Madapollam were seized.

The British and the Dutch had friendly relations at Madapollam: Streynsham Master, the Agent at Fort St. George, paid a visit to Nursapore in 1679, as already stated. The Dutch had an iron factory there, and they owned a house near the English factory at Madapollam. On the 10th of April the Dutch Chief of Palkole came and stayed the day at the Dutch House at Nursapore, to pay his respects to the English Agent. On the 14th the Agent returned the visit at Palkole. He recorded that "*the Dutch have there a Factory of a large compounde, where they do dye much blew cloth, having above three hundred Jars set in the ground for that work, also they make many their best paintings there, the town being first rented by them at 2000 old Pagodas, and is now given them*

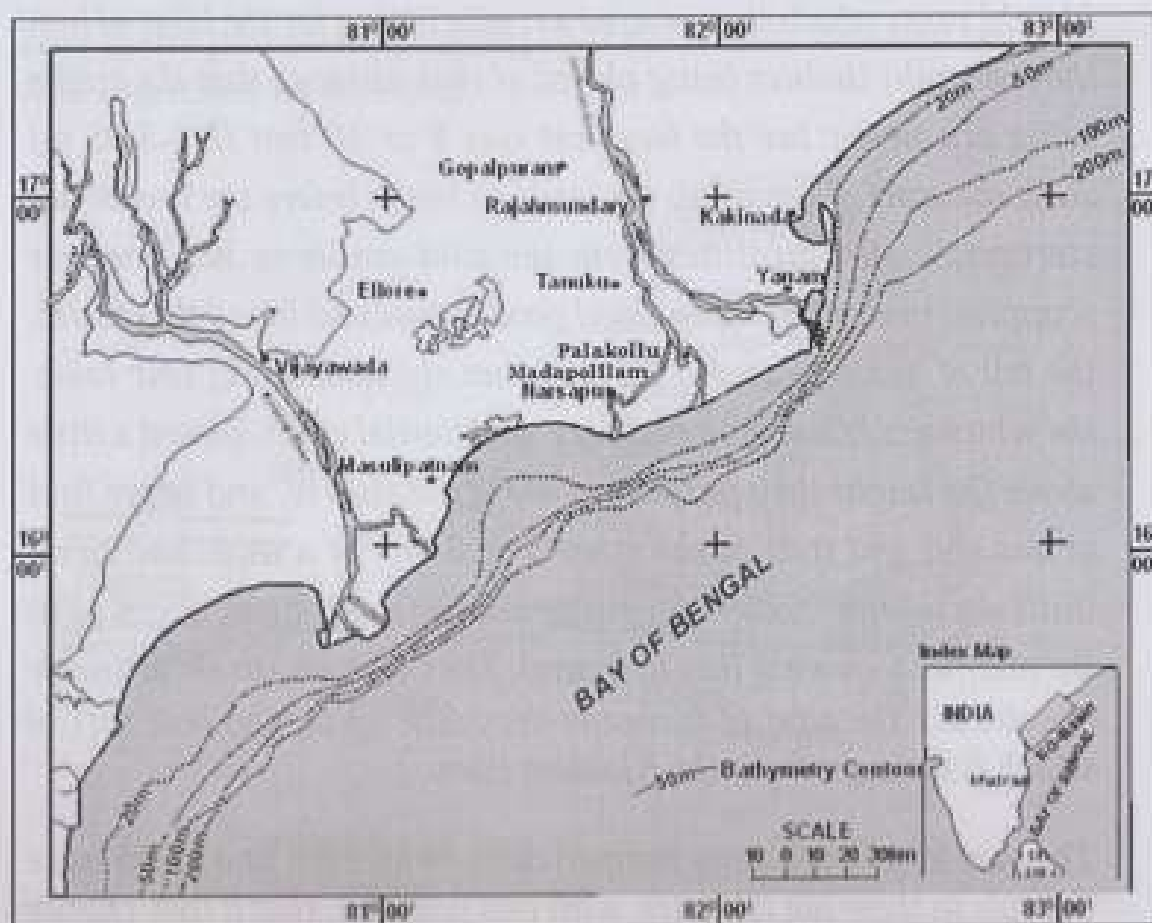
free by the King." The Agent also visited the Dutch house and factory at Nursapore. The French Pantaloon was made from Madapallam¹⁶. Thus, the British and the Dutch had cordial relations for the manufacturing and commercial interests.

The boatbuilding and shipbuilding at Madapollam hence becoming a shipbuilding yard: N. Ramesan gives the details about Madhavaipalem as follows¹⁷: "*According to some of the historical works, the ships sailing from the mouth of the Godavari were calling at the inland ports of Narsapur and Madhavaipalem on their way to and from Malay Peninsula. These ships helped not only in establishing commercial contacts with foreign countries but brought commercial glory to this part of the country. Narsapur and Madhavaipalem, located near the mouth of the Vasista arm of the river Godavari, were considered to be the important inland ports even during the Satavahana period. Historical accounts reveal that at Madhavaipalem, big ocean-going ships were not only built but quite a good number of ships of foreign origin repaired. Even now a portion of the bathing ghat at Narsapur is known as 'the Valandavari Revu' (port belonging to the people from Holland)*".

The shipbuilders and boatbuilders of Nursapore are very expert¹⁸. They received wood from the nearby forests and they became important raw material. traditional boat and shipbuilders had carefully chosen the wood, cut into required sizes, joined together and manufactured boat or ship. They followed the rituals of eye-opening, first-sail and other rituals as prescribed under their manuals. Many native craft were built and repaired there regularly. The chief trade was with Moulmein and Rangoon, and there was a basin in the river opposite the town, in which all the ships in the British Navy might be moored, but the shifting, sandy bar at the mouth of the river renders access impossible, except for vessels of superficial draft¹⁹.

Near Masulipatam, there was another ship-building centre developed by the Europeans, but existing already. It was Modapallam (Madhavyapalam). The Hakluyt Society publication recorded that, *"Here is the best and well grown timber in sufficient plenty; the best iron upon the coast is for the most part vended here and at reasonable rates, with the workmen also ; any sort of ironwork is here ingeniously performed by the natives, as speeks (spikes), bolts, anchors etc."*²⁰ Many English merchants and others used to build ships yearly at this shipyard²¹. There were many expert master-builders who, though employed by the Mughal government, depended on the English for their subsistence and *"indeed learnt their art and trade from some of the English by diligently observing the ingenuitie of some that built ships and sloops here for the English East India Company and their agents. . . "* Thus, it is evident that there had been enough exchange of technical-knowhow between the Indian and European shipbuilding techniques. However, unlike Tamil shipbuilding manuals, the Telugu counterparts are not available.

There was abundance of timber, especially teak, around these centres, it being floated down the river Godavari to both Narsapur and Madapollam²². Above all, there was plenty of iron near this coast²³. Abul Fazl, recorded the presence of iron in Indur and Nirmal convertible into steel. Iron was also available at Nagalvancha, Bimlipatam, and Mutapalee. William Methwold (1590-1653), English merchant and colonial administrator, in the second decade of seventeenth century, found that their vessels were built of very good timber and iron²⁴. W.H. Moreland recorded about the boatbuilding in this area with the details of timber brought and iron used for the building of more than 600 tonnes. Of course, Thomas Bowrey²⁵ described most of the details and they are repeated by other researchers.

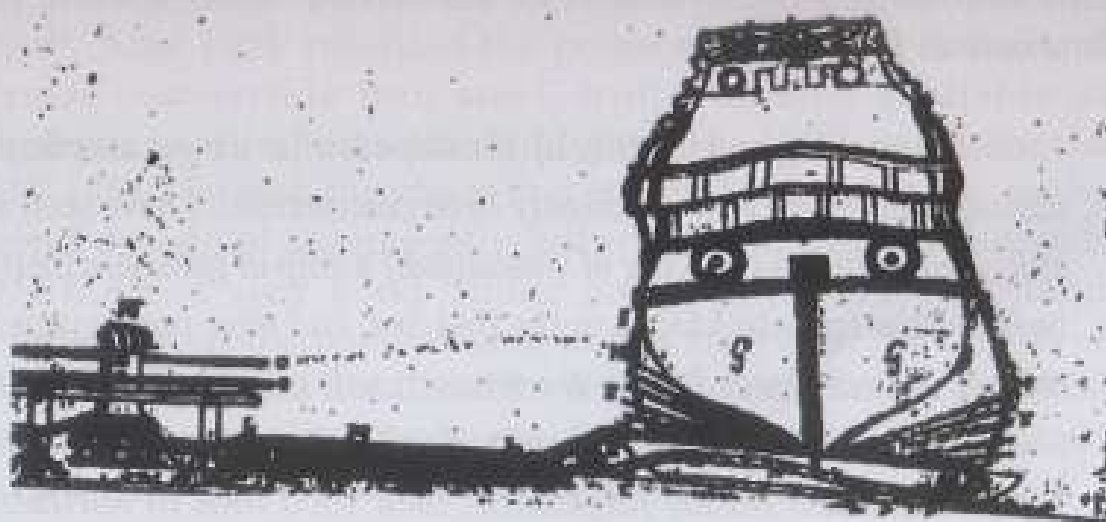


The shipbuilding activities were going on here. One of the earliest accounts located is in fact from Madapollam on the east coast of India about 1680, in which Bowrey briefly describes the local methods employed to haul out a 1,000 ton ship (but see below). The text is as follows:

"...their launching and hauling up the ships is after a most excellent manner, for which they are highly to be commended. I have seen a ship (belonging to the King of Golcondah) a ship of great burthen, built for the trade to Mocho in the Red Sea, and after two voyages thither she was hauled upon the western side of this river a little above the town, to the intent they might sheath and repair her. She could not be less (in my judgement) then 1000 tuns in burthen, and they hauled her up by strength of men with good purchase as follows:- they prepared two very substantial timbers, of 20 foot [6.1 m] long each and 20 to 24 inches [508-610 mm] in thickness

[depth] upon which they erected a cradle fitting for the bilge of her, the two main timbers being placed at that distance that the cradle being put under her the foremost was 8 or 10 foot [2.4-3.05 m] abaft the scarf of her stem, the other as much before the heel of her sternpost, with girdlines from the said cradle to her ports or scuppers; to the dogs were fitted good straps and four-fold tackles, the fall of 15 or 16 inch [381-406 mm circumference] coir cable, the which are brought to two very substantial crabs, placed a little above the height they purpose to heave the ship to, and heave first at one end and then at the other 5 or 6 foot at a time, and so on until she is high enough, the dogs running upon good rollers, as in the manner following [key to figure]. The cables straps etc are made of coir, viz the rind of coconuts very fine spun, the best sort of which is brought from the Maldivé Isles.

They are as strong as any hempen cables whatever, and much more durable in these hot climates, with this provisor, that if they chance to be wet with fresh water, either by rain or by riding in a fresh river, they do not let them dry before they wet them well in salt water, which doth much preserve them, and the other as much rot them...."



"THE MANNER OF PILING THEIR GALLEY."

p. 104.

This is the picture appearing in the Thomas Bowrey book and it was modified as follows:

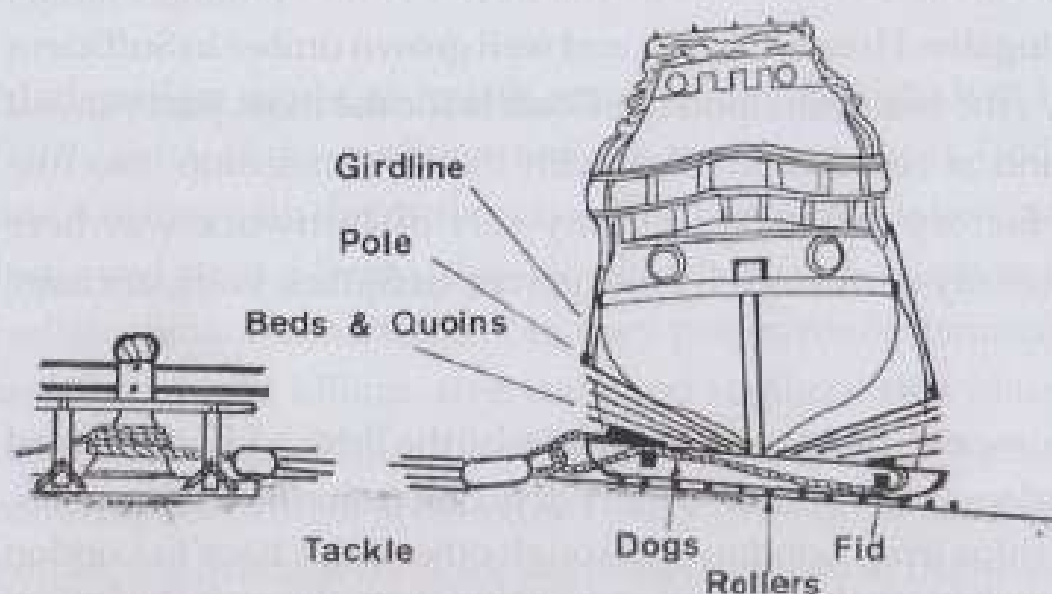


Fig.13 BOWREY ca 1680
Hauling out sideways

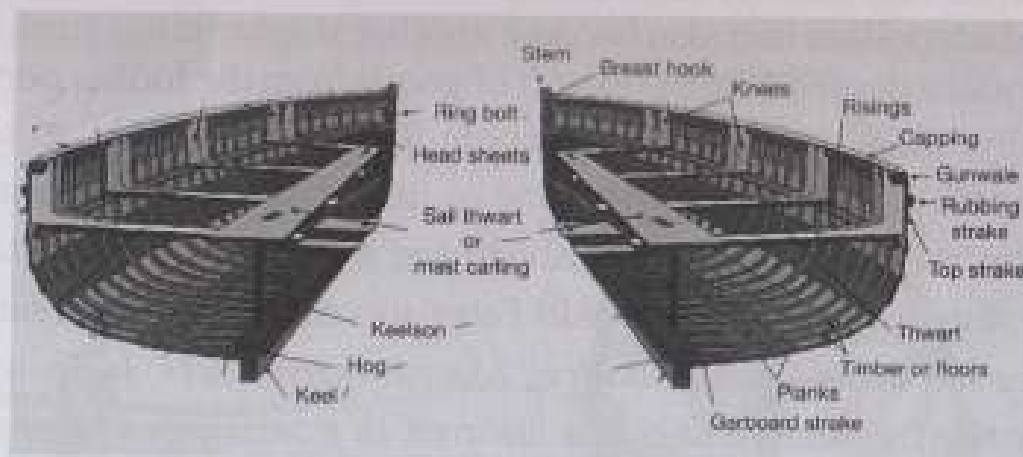
© RAB

13. Arrangements for hauling ashore broadside-on, at Madapollam, India, ca. 1680, redrawn from Bowrey.

Madapollam ship-repairing yard: As it is near to Narsapur and Narsapur had already been a shipbuilding centre²⁶, it is evident that Madapollam had also become another shipbuilding yard, as there was a demand for the export of goods from the Indian ports. Initially, the ships might have come for changing sails, as the Madapollum sails were sturdy that could withstand even storms. Besides repair, shipbuilding, sheathing and caulking activities were also going on. One Donald Ferguson noted²⁷, "*This evening Borneo merchant, Thomas Bowrey Master; arrived here, laden with paddy, having near Achaen lost his mast in a storm, so returned to Madapollam to fit his ship, from where he came hither.*" From this, it would appear that from Proto Novo, Bowrey started on voyage to Achin; whence he had to put back to refit at Madapollam, returning thence (and not from Balasor) to Madras in December where the paddy came from does not appear."

As Thomas Bowrey noted²⁸ that many English Merchants and others had yearly Ships and Vessels built here, being the only Commodious Port on this or the next Coast adjoining thereto, viz. Gingalee. Here is the best and well grown timber in Sufficient plenty ; the best Iron upon the Coast is for the most part vended here and at reasonable rates, with the Workmanship also (the Duth factory at Palakollu); any sort of Ironwork was here ingeniously performed by the natives, as Spikes, bolts, anchors, etc.

The European companies, particularly, the British EIC calculated meticulously the cost of export of goods from the Indian ports, bring ships from London or through other ships back to London was much more than that of exporting them through the Indian ships and that too manufactured there at the or near to the ports, from where their goods were to be exported. Therefore, they started building their ships through Indians and export the goods loaded in them. The ships that reached could be used for maritime activities or the timber used for the repair and construction purposes. Thus, in return, they got huge profits.



The construction of the boat or ship from the bottom, side, top, mast, etc., have not changed since thousands years and only modern technology replaced the labour of rowing with motor and mechanical steering arrangement fitted. Fro the diagrams

found in their documents and books, it can easily be noted that they followed the Indian pattern and modified according to their requirements.

Madapollam made as health resort of the British: It is in the fertile delta of the confluence of the two great rivers Godavari and Krishna with their tributaries. The Europeans when they came to India and started living, they slowly adjusted themselves to the Indian climatic conditions. Yet, they prefer cooler temperature and thus prefer hilltop, river side and seashore side places for their activities. Thus, they found Madapollam was more conducive than other areas in the Godavari-Krishna Basin. Henry Forbes, the first sub-collector purchased houses at Doleswaram, Rajamundry, Madapollam. They built houses or modified to suit their likes with surrounding garden, trees and fruit orchards. They had elite residences of English agents like Christopher Hatton, Richard Mohun, Nathaniel Cholmley, Edward Winter, the nefarious private trader, Robert Fleetwood, another English agent who amassed great wealth through private trade, a Dutchman, Turner, and local elite such as the mentioned ship-owning Persian merchant Mir Abdullah Baqir.

The different records noted that²⁹, "*Madapollam was flourishing shipbuilding and manufacturing station and as well as a health resort, when T. B. visited it*". Robert Fleetwood was in 1668 Chief of Madapollam, where he died in 1676. Dr John Healthfield was surgeon at Madapollam and he married Margery, widow of Robert Fleetwood³⁰. John Fryer, an English physician, working in 1673, speaks of Madapollam as a sanatorium for the factors at Masulipatnam and remarks that the English had "*wholesome seat there*." The healthiness of Madapollam was the reason for its popularity with the factors of the Coromandel Coast. In August, the Madapollam House was repaired and enlarged to "*fit to*

receive the whole factory" and that Madapollam was "*in a much more healthy ayre*³¹ *than Machlepatnam.*" Thomas Bowrey noted that the most eminent British Factors of Metchlipatnam used to come here and stay for two or three months April-May-June during the time of the heats, with pleasant River side and Sea breeze surrounded with pleasant gardens³². The court was not satisfied, but, all the four factories at Masulpatnam, Madapollam, Verashroon and Pettipolee are not "*worth the charge.*" These remarks point to the fact that the British who stationed there were indulged in private trading. Thus, Madapollam and Masulipatnam became two opposite exploitation centres. Evidently, the Madapollam factory was improved much and many transactions taken place and the required cloth was brought by the black merchants there.

Madapollam as resort for private traders and buccaneers: There was dispute and proceedings against the British officers and others who were indulging in private trade dealing with goods that fetched more profits (e.g. saltpeter.) Thus, such "Private traders" preferred to live and operate separately. Thus, Madapollam was developed, as could be noted from their own documents. There were charges against Sir Edward Winter³³ (1622-1686), the Agent for Madras, who was later responsible for the first coup in the Settlement³⁴. When Winter incurred the displeasure of the EIC by 1664-65, an investigator was sent out, whereupon Winter retired in high dudgeon³⁵ (resentment) to Madapollam, a village in the West Godavari District, and from there sent letters of protest to England all of which were signed by Samuel R. Dawes³⁶ as well. In February 1662 itself, the British attempted to set up a factory here, but delayed. The court ordered that the house belonging to Winter at Madapollam should be retained for the company. By continuing factory at Verashreene,

and the house at Madapollam could be used for the production of goods. Thus, Madapollam had become haven for the buccaneers and private profiteers.

Madapollam for slavery: The European companies engaged in slavery by different means – kidnapping, buying workers of one country and transfer to another to work as indenture labour so that they work regularly and perhaps expecting mercy at the masters. As they did not want any problems, the slaves were transferred between different factories at the port-cities, during their voyages. The slaves were mentioned as serang, boatswain, tindal, burra-tindal, klassea, drudge, toiler, galley-slave and they worked in slavers (a ship used for transporting slaves), whalers (multi-purpose ships), convict transport, warships, cargo ships and so on. They worked, worked and worked perhaps till dying. Slaves being transferred between different factories would have been expected to work during the voyages³⁷; for example, a muster of the ship Beaufort included fifty slaves being transported to St Helena³⁸. In 1693, the Fort St George factory wrote that the Madapollam, had been sent on a voyage to acquire pepper on the West Coast with '10 of the Company's Coffrees to supply the place of lascars'³⁹. Thus, the exploitation of the Indians could be noted.

End of Madapollam activities: The English were having two factories at Madapollum with manufacturing and storing facilities. In 1705 itself, the English decided to wind up their activities here, because of the developing conflicts among the European companies and respective companies. In 1757, the French captured Madapollum and returned in 1759. In The trade of the town has steadily declined since the abolition of the Company's factory in 1827, and the abandonment of the Company's "investments". The sites of the old buildings have

been carried away by successive encroachments of the river, which makes a very considerable bend opposite the town. The grants and concessions received from Golconda, together with those relating to the English trade in North Coromandel, were again to be ratified after the Mughal conquest of Golconda in 1687. The problem became more complicated because of the outbreak of hostilities between the English and Mughal in Bengal in 1689. All English trade was prohibited in Mughal dominions. The English factories⁴⁰ at Vishakhapatam, Masulipatam and Madapollam were seized. It is also stated that by the beginning of the eighteenth century the decline of these two river ports as centres of commerce and ship building had started. Madapollam was abandoned earlier because of the encroachment of the Godavari. Actually, the moment power looms were invented⁴¹ in 1786, the handlooms were killed virtually, but continued with the Indians. Then, the export of English cloths started to India, but resented by the Indians. Millions of Indians could understand the double game of the British and thus the hatred against the cloths and the British increased and it was used by Gandhi turning against the British. It is understandable why the Lancashire hated Gandhi, when he made Indians to boycott foreign cloths.

Conclusion: In view of the above discussion on various issues on the European entry into India, their preference to coastal area ports and port cities, shipbreaking and building activities, maritime trade and related buccaneering, piracy and profiteering, the following points are presented as conclusion:

The Europeans were wearing woolen cloths, till, they were introduced with cotton cloth and textiles.

The Europeans and later Americans had been so fond of Indian cotton fabrics, textiles and dress materials, they started importing from India.

Thus, the European companies were floated to carry out business fetching huge profits.

Slowly, they got permission from the local ruler, established factories near to existed ports and port-cities, utilizing all facilities available there.

Thus, many fabrics like Calico, Madras, Muslin, Jaconet, Madapollam etc., became popular names among the international traders, importers, exporters and textile experts.

Madapollam figured in their documents as weaving, printing, dyeing, trading centre; shipbuilding, hauling and breaking dockyard; health resort; etc.

So Madapollam has been so popular since medieval to modern period as high quality fabric and textile, that it has become a brand and brand name also.

However, the Europeans exploited the locals, native resources and economy to their benefits and profits, till they started manufacturing the same goods at their places.

Moreover, newly developed techniques, they did not want the colonial countries to know, as otherwise, they could not produce and export.

With all these factors, the Madapollam manufacturing factories and production centres at and near Madapollam disappeared and the people of Madapollam might have forgotten their recent-past history.

Endnotes

- ¹ Records of Fort St. George Diary and consultation – about 70 volumes. TWENTY-SEVEN COMBINED VOLUMES.—27 volumes [found since my first examination of these Records], 1623 to 1708, Vol. 14, 1685-87, Oonimero, Bombay, Fort St. George, Balasore, Fort York, Madapolam, Cuddalore, Porto Novo. VI.—METCHLIPATAM [MASULIPATAM] AND MADAPOLLAM RECORDS.
A. Thirteen volumes of Diaries and Consultations, from 1675 to 1685.
B. Thirteen volumes of letters from the above Factories, from 1640 to 1686.
C. Eleven volumes of letters to the above Factories, from 1670-71 to 1685, Margaret Murray, *The Tomb of Two Brothers (Museum Handbook)*, Manchester, London, 1910, p.66-67.
She quoted the microscopic analysis of Thomson and his comparison with Indian muslin.
- ² Calico has been in the British usage since 1505) is a heavy plain-woven textile made from unbleached, and often not fully processed, cotton. It may also contain unseparated husk parts. The fabric is far coarser than muslin, but less coarse and thick than canvas or denim. However, it is still very cheap owing to its unfinished and undyed appearance. The fabric was originally from the city of Calicut in southwestern India. It was made by the traditional weavers called callyans. The raw fabric was dyed and printed in bright hues, and calico prints became popular in Europe.
- ³ Madras is a lightweight cotton fabric with typically patterned texture and tartan design, used primarily for summer clothing such as pants, shorts, lungi, dresses, and jackets. The fabric takes its name from the former name of the city of Chennai in south India. The name "madras" was attributed to shirt maker David J. Anderson in 1844, although the material had been referred to as such much earlier.
- ⁴ Madapollam cloth was a stiff, heavy, calico cotton cloth originally woven near the town of Madapollam in the Madras-residency in India.
- ⁵ Giorgio Riello Tirthankar Roy (ed.) *How India Clothed the World - The World of South Asian Textiles, 1500-1850*, Global Economic History Series, With the collaboration of Gm Prakash and Kaoru Sugihara, Published by Koninklijke Brill NV, Leiden, The Netherlands, 2009.
- ⁶ In 1700, another act was passed which outlawed Indian silks and calicos for clothing or housewares at a fine of £200 to the wearer. Despite this, by 1708, upper class women were willing to risk getting caught for the ability to wear Indian cotton. Finally, in 1736, Parliament passed the Manchester Act, which forbade all Indian cloth goods inside England and allowed the creation of cotton and wool mixed calicos.
- ⁷ M.D.C. Crawford, *The Heritage of Cotton: the Fibre of Two Worlds and Many Ages*, (New York: G.P. Putnam's Sons the Knickerbocker Press, 1924), 91
- ⁸ Posselt's Textile Dictionary, March 1918, p.54.
- ⁹ Palakollu was also known as "Upamanyapuram" or "Ksheerapuri" or "Palakolanu" or "palacole", named after the lord Ksheera Ramalingeswara Swamy. Gradually it changed into "Upamanyapuram" or "Ksheerapuri" or "Palakolanu" and now to Palakollu. Palakollu is also known as Trilinga Desam, the region bounded by three lingas (Srisaillam, Draksharamam and Kaleswaram). The most famous Ksheerarama is one of the five Pancharama Kshetras, and is located in Palakollu. Lord Shiva is known locally as Ksheera Ramalingeswara Swamy. The Sivalinga was established by Lord Vishnu. The famous Sri Lakshmi Ganapathi Navagraha Subrahmanya Aalayam, temple located at Brodipeta 2nd Lane in Palakollu. The presiding deity is Lord Ganapathi in the divine form of Lakshmi Ganapathi, along with the Navagrahalu and Subrahmanya Swamy deities. There is also in the dealing of the ksheera ramam as a Sanskritization of the name of palakollu.
- ¹⁰ Vestiges of Madras, p.433.
- ¹¹ Konaseema festival or Konaseema Utsav is celebrated in a grand manner at Muramalla village, Polavaram mandal. Thousands of people from different parts of the region and other districts participate in the fest. The Utsav showcases the beauty and culture of this area. 2k run is

organized and the replicas of prominent temples are arranged and several cultural programmes are also organized.

- ¹² Chollangi Amavasya is observed on the no moon day (Amavasi) on the Paush Amavasya day as per traditional Hindu calendar followed in Andhra Pradesh. Chollangi Amavasya 2023 date is January 21.

Chollangi is a village near Kakinada in Andhra Pradesh. Situated on the banks of Godavari River, the village is a point where seven streams of Godavari merges with the Bay of Bengal.

Chollangi Amavasya is one of the most auspicious dates during the Sapta Sagara Yatra. The yatra is a pilgrimage to the seven mouths of Godavari River. Thousands of people arrive at Chollangi to take bath in the holy Godavari River on the Chollangi Amavasya day.

- ¹³ Various Cows granted to the English for Madapollam, Masulipatam, &c. 7th March to 2nd Nov. 1699 and 12th June to 11th Oct. 1700 by Rangaray Governor, &c. (22) pp. 437-8, Nawab Fakir-ulla Khan to the Old Company prohibiting all other English (i.e. the New Company) from trade at Vizagapatam 23rd Dec. 1699.

Cowle granted by the Nabob Moobaurize Cawn Bahaudur Subah of Golcondah to the Company for a Settlement at Madapollam.

Miscellaneous collection of firmans and treaties., Reference: IOR/H/628. 1602-1753, National Archives, London.

- ¹⁴ G/19/40 Letter from the Governor of Fort St George to the Court of Directors, London, 15 February 1754/45 regarding investments: "The new Nabob of Rajahmundry has again this year as last attempted to force Timbers on the two Factories of Ingeram & Madapollam and for that purpose sent for their vackeels whom he imprisoned & abused till he had extorted a sum of money: no business could go forward at either of those places for some time the Merchants being obliged to abscond...."

- ¹⁵ H. K. Sherwant, *History of Qutubshahi Dynasty*, p. 632. Records of Fort St. George Diary and Consultation (1678-79), p. 72, 76, 77.

- ¹⁶ After having completed the folded side, cut into madapollam two whole pieces, each from Figure 7 which represents only half of one of these pieces, and taking into account the difference in outline for the front pants. Each half of the pants is decorated with small pleats and an embroidered band 4 cm wide. The belt is cut 2 out of double taped fabric, whole according to FIG. 8 which only represents half. On its upper edge, a slide is formed in which a cord is passed. The belt is trimmed with buttons and buttonholes.

- ¹⁷ N. Ramesan, *West Godavari- Andhra Pradesh- Gazetteer of India*, A.P.Govt.Press, Hyderabad, 1979, p.117, 127; Madapollam p.38, 39.

- ¹⁸ Sanjay Subramanyam, "A Note on Narsapore Peta: A 'Syncretic' Shipbuilding Centre in South India, 1570-1700", *Journal of the Economic and Social History of the Orient*, 31 (1988), pp.305-11.

- ¹⁹ Henry Morris, *A Descriptive and Historical account of the Godavari District in the Presidency of Madras*, Trubner & Co., Ludgate Hill, 1878, p.40

- ²⁰ *Hakluyt Society Series II*, Vol. XII, p. 102.

- ²¹ Atul Chandra Ray, *A History of Mughal Navy and Naval warfare*, The World Press Private Limited, Calcutta, 1972, p.53.

- ²² Fernao Guerreiro, *Relations, portions translated*, C. H. Payne, Jahangir and the Jesuits, London, 1930, p. 80.

- ²³ Habib, Irfan, *An Atlas of the Mughal Empire: Political and Economic Maps*, Delhi, 1982, reprinted with corrections, 1986., p. 62.

- ²⁴ Alexander Hamilton, *A New Account of East Indies....from the year 1688 to 1723*, 2nd ed., 2 vols, London, 1739; Pinkerton, p. 397, 398;

- ²⁵ Thomas Bowrey, *A Geographical Account of Countries Round the Bay of Bengal 1669 to 1679*, ed. R. C. Temple, New Delhi, 1993., pp. 99, 102.

- ²⁶ Subrahmanyam, Sanjay, "A Note on Narsapur Peta: A 'Syncretic' Shipbuilding Centre in South India, 1570-1700", in *Journal of the Economic and Social History of the Orient/Journal de l'histoire économique et sociale de l'Orient* (1988): 305-311.

- ²¹ Journal of Royal Asiatic Society, ol.39, Issue.3, July 1907, p.675. The above note appeared in Thomas Bowrey diary dated 30th September, p.137.
- ²² Thomas Bowrey, *A Geographical Account of Countries around the Bay of Bengal, 1669 to 1672*. Fn.1; p.100
- ²³ See Hobson-Jobson s.v. Madapollam. From the Letter Books, Factory Records, O. C. Collection, Coast and Bay Abstracts, Madras Press List, and Madras Manual Administration.
- ²⁴ Henry Davidson Love, *Indian Records Series Vestiges of Old Madras 1640-1800*, Civil servants, 1677, p.454
- ²⁵ Scottish – A ridge of sand or gravel formed by the sea; a gravelly beach; a sand-split.
- ²⁶ Thomas Bowrey, *A Geographical Account of Countries around the Bay of Bengal, 1669 to 1672*, p.101.
- ²⁷ In 1655 Edward Winter was appointed as chief of the Masulipatnam factory, but three years later 1658, he was dismissed, whereupon he returned to England, reaching London in the summer of 1660. He had amassed a considerable fortune, and, as he brought home his wife and family, he probably had no intention of going again to the east. He was appointed the eighth agent at Fort St. George on an agreement to serve for three years from 1662.
- ²⁸ Indian Antiquary, *Some Anglo-Indian worthies*, Vol.34, 1905, p.287; Indian Antiquary, Vol.no.37, August 1908, p. 218.
- ²⁹ With a feeling of offence or deep resentment.
- ³⁰ Samuel R. Dawes was a Munsif / magistrate in the Madras presidency and author of a book of Code of Civil Procedure.
- ³¹ Maria Fusaaro and Amelia Polonia (eds), *Maritime History as Global History*, Research in Maritime History No.43, International Maritime Economic History Association, St.John's, Newfoundland, 2010, p.116. This is quoted by Anna E. Winterbottom as follows.
- ³² IORG/19/5, Consultation, FSG, 20 February 1688. Quoted by Winterbottom, Anna E. *Company culture, information, scholarship, and the East India Company, settlements 1660-1720s*, University of London, July 2019, London.
- ³³ FSG, Letters from FSG (TNSA), Vol. 4, fols. 102-108, FSG to John Goldsborough in Bengal, 10 November 1693. Quoted by Winterbottom, Anna E. *Company culture, information, scholarship, and the East India Company, settlements 1660-1720s*, University of London, July 2019, London. For discussion of the term 'lascars' see Amitav Ghosh, 'Of Farnas and Forecables: The Indian Ocean and Some Lost Languages of the Age of Sail', *Economic and Political Weekly*, 43 (2008), p. 56.
- ³⁴ Srinappah Arasaratnam, *Merchants, Companies, and Commerce on the Coromandel Coast, 1650-1740*. By Delhi: Oxford University Press, 1986, p. 85
- ³⁵ A power loom is a mechanized loom, and was one of the key developments in the industrialization of weaving during the early Industrial Revolution. The first power loom was designed in 1786 by Edmund Cartwright and first built that same year. It was refined over the next 47 years until a design by the Howard and Bullough company made the operation completely automatic. This device was designed in 1834 by James Bullough and William Kenworthy, and was named the Lancashire loom. By the year 1850, there were a total of around 260,000 power loom operations in England. Two years later came the Northrop loom which replenished the shuttle when it was empty. This replaced the Lancashire loom.